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one great trouble is the facility with which lies are multiplied. Mr. Johnson permits us to infer that he never heard of Democrats or Republicans rebuking their respective journals for lying in the interest of their own parties, or of a "Mugwump rebuking a Mugwump paper for lying on all sides." I can only account for his failure to meet such advocates of truth on the ground that, in his opinion, as soon as a Republican begins to rebuke lying in the interest of his own party he is no longer a Republican. As for Mugwumps, the chief reason why they are reviled of both parties is that they never fail to denounce lying whenever they find it. When they do so fail they are no longer worthy the name.

CHARLES LEDYARD NORTON.

VII.

PERSONAL IMMORTALITY.

THERE is nothing so pleasing to human expectation as personal immortality. To be assured of everlasting life without pain or care, without weariness or satiety, with friendships unalloyed and with knowledge ever increasing, makes all trouble and sorrow in this world seem as nothing—as the mere dust that floats with the passing breeze. But is this pleasing dream an inspiration? Do desire and expectation constitute an infallible premise upon which to found unquestionable opinions? And is there adequate compensation for the loss of these cherished ideals?

Man's body, like those of other animals, is composed of the elements of matter in chemical combination, and finally after its brief life, returns to form part of the original stock from which it was constructed. Does there dwell in this corruptible body an undying and incorruptible personality? Does the Creator do aught contrary to the universal and recognized laws of life and death? And is it not generally conceded that anything and everything that will live "to eternity" has existed "from eternity?"

The glorious sun must, in the nature of things, go out in darkness. The stars that "glitter on the mantle of night" must finally disappear. There may be a new birth of suns and stars, resultant from the same cause which placed those now shining in the heavens, and thus, by renewal, add light and lustre to the universe through a seeming eternity. So with all animate and inanimate life; it is immortal in the principle of reproduction, whose cycles roll on unceasingly unless checked by superior and antagonizing forces. Reproduction is therefore an immortal principle precluding the probability of personal immortality. With life ends man's usefulness to the world or to his Creator. Is it probable that he will be preserved for pain or pleasure, for reward or punishment? The monarchs of the forest may be reproduced for an eternity of years with unchanged and recurring seasons.

The grain of wheat from Egypt's tomb lost none of its vitality during a sleep of three thousand years. The frail, sensitive plant is equally immortal in its nature. If there is anything on earth too beautiful to die, it is the rose. Yet with all its beauty and fragrance the hoar frost regards it not, and the summer's sun, after painting its loveliness, withers it without remorse, and but for the hope inspired by this reproductive principle, we should mourn its loss and weep at its destruction. Now we can truly say and rejoice that its beauty never fades and its fragrance is everlasting.

Is man an exception to this wise and wonderful provision of nature? And is it not ample compensation to know that old age, decrepitude and uselessness are to give place to youth, strength and beauty, and that man's intelligence and virtues become an immortal inheritance by his children?

E. H. ROON.